THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5697 SATURDAY, SEPTEMBER 15th, 1951 Price Threepence

THE PURPOSE BEFORE US

Christianity and the World

THE CHRISTIAN religion has always, in a sense lived in what its devout spirits called the world, otherwise it could not have attempted to transform it. The Christian religion has been profoundly influenced by the world, not by that part of it from which St. James advised his "hearers" to keep themselves "unspotted", but by the type of thought and conduct which evolved itself outside the influence of the Church. The morality of the market place, the change in an economic environment, the thoughts of independent thinkers, above all the moral experiences of men discovered outside the traditional range of Church morality, have all reacted upon the thought and teaching of Christianity. The standards and beliefs of modern Christians are not those of the Middle Ages.

The world, in the sense of a contrasted morality and thought with those of the Church, has come to stay. It is no longer something to be conquered or absorbed in the manner thought of or attempted by Christianity in the past. Humanism, the belief in the all-sufficiency of human nature, is the religion explicit or implicit of millions of people. It lives side by side with the religion of the Church. Where the one ends and the other begins it would be difficult to say in a multitude of lives. In Christendom in this age there is not one religion but two; they are, roughly speaking, traditional Christianity influenced by the experiences of the age, and the religion of most people not attached to any conscious Christianity but who have a standard of belief and conduct of their own; this religion, on the whole, could be called humanism.

A New Situation

It is this humanism that has come to stay. The Christian religion is under the impact not only of its more obvious rival, secular Communism—that impact since it springs from a philosophy that ignores so many ranges of human experience could easily, perhaps, be accepted and overcome—but from an ethical practice and a religious speculation that seems good in itself to those who act and think it. Christian thought and morality is challenged by reflections and actions that commend themselves to persons of at least equal intellectual and moral calibre to those in the Church. This is a state of affairs implicitly accepted by everyone. It belongs to the fibre of the modern situation. Because it is accepted, and because no one reasonably supposes that it can be altered, or perhaps that it is desirable to alter it, within any given time, it is a new human situation in Christendom. It is the spiritual condition of a new society.

Conflict With Historic Situations

Within this new situation a certain rhythm of relationship has been established between the Christian and the non-Christian society; each profoundly interpenetrates the other. The world in the sense we have used the term is no longer an evil form of life to be conquered by the Church, it is a movement of the spirit, established in its own right, with which the Church has to establish neighbourly relations—in the real sense of that word neighbourly. The division between the two societies is not markedly a moral one. It would be hard to choose in practice between the two forms of life. The practising Christian and the practising non-Christian are not markedly different from one another. This is almost admitted, for the Church now makes no drastic attack upon the non-Christian society and shows no evidence of seizing the values of that society and transforming them into what presumably should be a separate and obvious Christian standard. Christianity in the past did attempt to transform the non-Christian world, the world that led its own separated life, or attempted to do so, beyond the range of the Church. In the past, Church life attempted to transform secular life by seizing what it regarded as temporal and relative and subjecting it to the demand of the eternal verities—as perceived through and within the nature of Jesus Christ. Christianity, as it were, created within the mould of the society in which it found itself. It lived with what existed but attempted to destroy it or improve it by its own vision of the Kingdom of God. The developing Christian religion of the past never existed because of supposed divine ordinance within itself, or because of some separated act of magic; it became what it was with all its various insights and purposes because it lived in creative conflict with new historic situations found in the social mould in which it lived.

Two Religions

The same kind of conflict is now imposed upon the Church only in an entirely new situation. It cannot be assumed that the non-Christian society in the sense we have used the words is evil. It possesses its own insights, at least equal in their result to the insights of the churches. The destiny of Christianity in this new situation is no longer to live on the assumption that it has the whole truth, the absolute revelation of God; it has to acknowledge that other people outside the active range of the churches possess truth also. Of course, it follows from this that the humanists have not a particular absolute revelation of their own, to be imposed on that of Christianity. The new situation consists of an exchange of insights between the two religions. Each has to learn from the other, and consequently each must look to a future, unlike the present, where a new vision will arise out of co-operative spiritual experience.

This is the major challenge of our age. Man is a spiritual animal; he cannot escape from that fact because he cannot escape from himself. If he escapes from one kind of religion he must at once attempt to construct another in order that he may be himself. If he is not himself he ceases to exist, or—to say the same thing in another way—ceases to have anything to live for. The major triumph of this remarkable age is the extension of the physical vision of this spiritual animal. He can now look, in effect with the physical eye, into universes unknown to his fathers. He can look also into the infinitely small. He can actually photograph mysteries of the infinitely

small whose structure was not even dreamed of by his fathers. And this extension of physical vision is of daily occurrence, there is no end to it.

But what of the extension of spiritual vision? Strangely enough it is assumed that this can be entirely neglected. There is need, it is assumed, to look into the mystery of the physical world, there is no need to look into the total mystery of the life of the spirit. The extension of the range of vision of the inner eye can be neglected. The way men live together, the beliefs they have about the mystery of life, the mastery they possess over themselves are just as important as looking into farthest space. The purpose of those who are aware of new human situations, the situations which create new problems of the spirit is to extend the range of the inner vision so that the new challenges may be mastered. The existence in Christendom of two religions instead of one is one of the opportunities of the extension of that vision.

DANCING IN VENICE

By "Observer"

LAST WEEK the popular Press reported a fantastic ball in Venice. The dancers were dressed in eighteenth century costumes, made at abnormal cost, and were gathered from the well-known society figures of Europe. It could, apparently, be called a European ball. The occasion was held in the palace of a millionaire as a kind of house-warming, or palace-warming to his recently renovated building. The cost of the renovation, it is said, amounted to two million pounds. The palace was said to be in decay when he bought it. Whether he spent that sum or not an extravagant amount of money must have been lavished on the building. There are evil slums in Venice; no doubt there are a number of people who have not even a slum to lie down in; no doubt the slum dwellers and the people without homes watched the revellers as they left at three o'clock in the morning the festivities of the palace. It is an old, old story, a grim story, that seems nightmarish in the threat that beats in the European world. The revellers may have been the bubble and froth of Europe, but bubble and froth can indicate a pretty malignant condition underneath.

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Poverty is reported to be harsh in France and Italy. American administrators have actually lectured employers in those countries on the neglect of the welfare of their workers. Such language, of course, is even out of date in the current world. It is doubtful, for instance, whether it makes much impression on the five million French workmen who voted Communist at the last French general election—even if it makes an impression on the employers. In Germany, with its terrible refugee problem, there is bitter unemployment. Proud families are gradually being pushed down the social scale to the lowest depths. No one can really know what is happening to the spiritual life of that strange and threatening land. Questioning forces are almost certainly stirring there.

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One fact in democratic Europe seems almost to be unnoticed. In Italy and France, and to some extent in Germany, there are large organised political bodies dedicated not to the service of democracy but to its destruction as soon as possible. Because of this in the recent general elections in France an ingenious electoral law had to be devised to defeat the Communists. Democracy at all times is difficult to work. It calls for an adjustment of political insight and forbearance, difficult for men who have not been born to its practice or who, under stress, have learnt contempt for it. Political life in this country has been described as a struggle for power within rules kept by gentlemen. If the gentlemen cease to be gentlemen then the rules vanish and all that is left is the naked struggle of powerful men in a very unpleasant jungle atmosphere. That has been the fate of Europe during the past quarter of a century. The dictators were the vulgarians who threw over the rules and engaged in the free for all gangster fight for political power. Democracy failed in the great countries of Europe before the Second World War because there were too many people who did not believe in it and were determined to make it fail. How many people are there in Europe today with the same intentions? No one knows. But most certainly democracy is struggling for its life among many men who despise it. To ignore this, and to go on using all the generalised words of freedom and political liberty without relating them to what is actually taking place is to ignore reality, and to live in much the same kind of fantastic make belief of that cruel and frivolous ball.

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Europe today is concentrating on rearmament. It is necessary that it should do so. Otherwise it would be left to the mercies of the Communist forces of the East who could soon find excuses for marching into Europe. It is the easiest thing in the world for the theoretical Communist to regard the condition of Europe as the exact condition foretold by his theory, and consequently as the proof of his faith. It is easy enough for him to move from that position to the position of intervention, almost of divine intervention, for after all does not the Communist creed order him to take advantage of every situation that will fructify his belief? The Communist theoreticians in Moscow should at least be forced to hesitate, and the only way to make them hesitate is to present them with what is now called positions of strength. But these positions, based on rearmament, could be broken tomorrow with the appearance of a Communist government in Europe. Rearmament of itself is a fool's paradise unless behind it there is the moral force to sustain it. It is so easy to build divisions and forget Napoleon's maxim that the spiritual is to the material as two is to one. The life of the spirit has to be organised in Europe as well as the life of material strength. And, of course, the life of the spirit cannot be organised; it can only be called into life by forces that are already moved by the spirit. Like calls unto like. If Europe, and consequently the world—for no one now can be counted out of this situation—is to be saved from terrible travail it must be led and be given hope by those who are dedicated in realism instead of easy idealism to the proposition that freedom shall not perish from the earth.

Europe in its present divisions of national boundaries is a make belief political entity that could be swept away at one gust of the storm. Each national life seems so secure at the moment because the storm has not come. But the evil effects of broken social orders are marked on every country that felt the immediate blows of the last war. Not one country that endured that travail has come out of it as it went in. Much, very much has scarred the spirits of the occupied and partly decimated countries. An old order was broken; the shock of that remains; a new order has not yet been created. Men are looking out of the spiritual ruins of a past. What would be their fate if they had to lift themselves out of new and more terrible ruins?

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It is truly said that a new religion is needed in Europe. Obviously five million French workmen are not all Catholic, and it is doubtful if they are all theoretically Communist. What they desire probably is something worth living for, and about that something except in its material form they are uncertain. Poverty in itself is not the worst blow; it is what poverty does to a man's spiritual pride that wounds and hurts especially when he reads of the froth and bubble disporting itself in renovated palaces. A spiritual release is demanded in Europe aimed consciously at declaring itself in the lives of the ordinary people. They must feel that social life moves for them as well. They must feel that they have some deliberate control over it and that in a decade, say, by their own efforts and those who represent them they can lift themselves to a new pride of living. It is this kind of religion that is desired. A majestic sweeping vision of the destiny of man, felt in the bones, and translated into actuality in the material facts of living. If the leaders of what is called the free world could release themselves from playing politics—a game it is true often imposed upon them by an existing decay in the body politic—could release themselves from this game, and concentrate upon the statement of moving and majestic principle that could be carried out in practice; if this could be accomplished not in one country but in all, how much nearer real peace and social stability would be the Western world.

IT OCCURRED TO ME

By Muriel Hilton

SOMEONE once said, "To attempt to achieve happiness by a succession of pleasures is as foolish as to strive to keep a light all night by striking successive matches". The thought has been put in this way:—

"He had no hearth of thought to sit beside,
Nor sought a happiness that should abide,
But struck his petty pleasures one by one
That spluttered on the box, flared and were gone."

Most thoughtful people feel that happiness cannot be pursued for its own sake, but is a by-product that comes with a sense of growth, and that to fulfill one's own nature brings its own satisfaction.

J. W. N. Sullivan puts it this way in his autobiography. "There is no lasting happiness apart from the realisation, within oneself, of organic growth. And the vividness and variety of new experiences, however intense, afford no happiness if they enter life merely as items in a chaos. The frantic outbursts of rich pleasure seekers, supplementing the round of dances and dinners by flights across the Atlantic or descents into coalmines, are attempts to satisfying their human craving for growth by cramming themselves with new and intense sensations, and testify to the complete disorganisation of their lives. One's experience must be felt as coherent, as conspiring towards some end, if they are to be felt satisfactory. And the ultimate end towards which we all aspire, is, I believe, an integrated personality, which is something that only the greatest religious teachers and artists would seem to have achieved."

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The above quotation reminds me of the occasion when Edward Carpenter asked Tagore when he was in London what impressed him most when visiting the great city. "The restless incessant movement of everybody", said Tagore. Carpenter said, "Yes, they seem as if they were all rushing about looking for something". And Tagore replied, "It is because each person does not know of the great treasure he has within himself".

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Many people have been restored to a better balance of mind by contemplating an ordinary everyday object, or by listening to a familiar sound. Perhaps it is that certain things and sounds have given enjoyment to countless generations before us and we experience something that belongs not only to us but a past which we have inherited. The sound of chopping wood gives a peculiarly deep sort of satisfaction; the upward flight of birds and a sudden tumult of wings can bring swift pleasure to a depressed mind. Something of this is expressed in Elizabeth Myers book *Mrs. Christopher*. One of the characters Fred Bilterland "was always using the essences of the little things of daily existence, wresting the divine and the lasting from the common and taken-for-granted under their baffling façade, in order to try and establish contact once more with that open-eyed vision of the world, that first windom, the higher than reason windom, the windom of eternity which had once been his but had passed with his childhood. He saw himself in all things about him—nothing lost, senseless, or without affinity. He saw that pure joy is something which flourishes quite separately from circumstances as love does, something which can come to everybody."

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At the Women's Institute recently a member who has a great love for books told those with whom she was sharing the refreshments that she had started to learn poetry. She had always read and enjoyed verse but now that her children had grown up and she had more time she had started to learn it. It was very reassuring to learn favourite passages by heart. Going along the streets she would recall some stanzas; on dreary days she would refer to the magic of poetry stored in her mind, and those spells would soon dispel any prevailing gloom. Before going to sleep she would say well loved lines to herself and this she told us not only induced sleep but helped her to wake refreshed in the morning.

Another member confided in us that in her girlhood she had learned passages of the Bible by heart and she would often recall these, finding that they expressed her present-day needs. "When I get out of patience", she said, "I think of these words in Corinthians, 'Love vaunteth not herself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked'." She laughed and added, "When I get to the 'not easily provoked' my irritability has died down somewhat."

Some other members brought their cups of tea to our table and we told them of what we had been talking. "I recall music at will", one said. "Or at least it often comes to me when I most need it. I have gramophone records of the music I most love and hearing them frequently have become very familiar with them. Sometimes quite unexpected themes come ringing through my memory. I can't imagine my days without music, though I can't explain what it does to me."

"Music more nearly than any other art expresses the inexpressible", someone started to quote when our President making an announcement brought the conversation to an end.

Walking home through the lovely Sussex countryside after the meeting I thought of those three members and the little oasis of peace that they had made in their own hearts. They were cultivating resources that would stand the buffetings of modern day life. The inspiration of art and religion springs from the same source and through them we communicate in some measure with the mysterious spirit of the universe.

THE HARVEST

MEN WITH GREEN THUMBS

By Howard G. Matson

(*Minister, Santa Monica Unitarian Church, California*)

THE HARVEST is one of mankind's universal festivals symbolising the "unity of human experience which is essential to human survival". The harvest symbol has *width* because it happens everywhere on earth where men grow crops and reap fruit. The harvest symbol has *depth* because it is a culmination of growth. Wherever men harvest crop they are growth conscious. One cannot practice agriculture without sowing seed and watching green shoots come forth and taking maturity into barns.

Harvest is one of the few remaining universal symbols binding men's minds together. It states—in its own way—that all men are brothers in a common task. Here is a visible building for life instead of a neurotic longing for death. Here is a visible life reaped in, pressed down, and running over. Here is nature's world community—a foretaste of the world community in our minds. Here is a psychological symbol of community that transcends any language. Here is the symbol that integrates instead of disintegrates.

If we think of a harvest of the mind as we do in nature—what shall we say of the mental soil from which it comes? The soil of man is loam-like—very plastic and fluid. The fruit that comes out of it may be bitter or sweet, good or bad, delight the senses or corrode what it touches. But there is hope in this. Human nature is pliable, and miracles come from such soil under proper husbanding. The structure of human personality is subject to change, and changes sometimes occur rapidly. We are often justly suspicious when change seems too rapid. We wonder then how deep are the roots. On the other hand, lasting changes often do occur rapidly, even violently—at least so seems the outward form of it—although the slow nurturing inside may have gone on imperceptibly.

Man's life and personality change in minute ways. In addition to the long trends of deterioration or growth—there are also the bewildering sleight of hand changes that occur many times within the average day of our average life. Each of us is not only a Mister In-Between—but also a "Topsy Turvy". And especially does the impact of modern society, the social sanctions around us, mould the clay of our personality structure—according to patterns and moulds set by society itself, established by the common life of man in the aggregate. The soil of individual growth is also social.

There is a stirring in man and nature. Let no one mistake this! Let no one be fooled by the seeming frustration and cynicism of our time! This seeming wreckage is negative testimony to the life that hovers beneath—to the

new green shoot pushing its way up out of ground. There is a stirring in the heart of man. We need men with green thumbs—green men with the sap of creativity running through them—who husband human nature into rich harvesting. We need experts on human growth and integration—wherever they can be found. Each of us may be such an expert—on farm and street, among high and low, before workman's bench and artist's easel. We need green men with green thumbs—writers of books and plays, actors on stage and screen, men in pulpit and in pew, on stateman's dais and scientist's bench, and in the schoolroom. Wherever they are—we need them—men dedicated to creativity.

Who are these men? They can be you or me. Where are these men? Wherever we are. Do you teach, or preach, or greet your neighbour on the street to pass the time of day? Then be a fisher of men—as Jesus said— and speak to others simply, honestly, and out of the green courage of your heart. Speak of good things—of good men—in other good places. Speak of these men and of their achievements—and speak of them as they are—as Russian, American, Chinese and Australians, as Indian and South African, as Hungarian and Yugoslav. Do not speak of other men as monsters—speak of them as men! Do not tear down their accomplishments—but build up their achievements! Speak out, and speak up, and speak truly! Your words will fall upon fertile soil as drops of water fall into a parched and craving earth. Do you work upon a mechanic's bench? or teach at university? Then speak well, and go well, as the preacher in *Cry the Beloved Country* said. Speak of peace and justice and the rights of man! Speak about the morrow as you talk of a new dawn! Talk about the goals of human living and of a Kingdom of heaven upon earth. Speak about a world we can build together and of the necessity to so build it. Speak with courage—and your words will fall upon rich loam—and shatter the wrappings of cynicism and despair as the butterfly shatters the cocoon and flies away in brilliant colour.

And when lesser men, demagogues, come to chop you down—to warp your faith and warp your confidence in man and nature—to wring their hands in despair and to take your hand from the plough by tempting you to wring your own—why then but grasp the plough more firmly and pass them by. Green men with green thumbs do not know despair—they only know life and growth and loving care. They are magic men. Whenever they pass by, something of new life is sown, and some of this newness springs up after them.

JOURNEY INTO WELSH WALES

By G. Randall Jones

(President of the General Assembly of the Unitarian and Free Christian Churches.)

THE OTHER guests at the hotel smiled when I suggested that the correct name for the surrounding district was "Welsh Wales". "Do you think you have said something original?" asked one of them. In my ignorance, that is exactly what I had thought. It seems that I was mistaken. Others, notably George Borrow, have described it in the same way. It is the only appropriate way.

Welsh Wales is not Wales; it is only a part of Wales, and perhaps the least known part. North Wales, as far down as Aberystwyth, is a happy hunting-ground for holiday-makers from Lancashire and the Midlands. South-East Wales is an industrial centre with a large proportion of English immigrants. Between the two is Welsh Wales, and in Welsh Wales there is a considerable area known as the "Black Spot". It is not called by that name because of its scenery, which is breath-taking in its beauty. The "Black Spot" is a theological term used by the more stalwart champions of traditional orthodox Christianity to indicate that the surrounding district is a stronghold of Unitarianism.

There are fourteen Unitarian churches in Cardiganshire alone, besides those on the other side of the Teifi River, in Carmarthenshire. And they have their own theological college for the training of ministers—the Presbyterian College, Carmarthen. It was my good fortune to spend a clear eight days among these churches recently, visiting most of them and getting to know their people. The warm-hearted and gracious hospitality extended to my wife and myself will live long in our memories. Not a day passed without someone calling at our hotel with a car, and taking us on a trip to some isolated country chapel or farmhouse or beauty spot. Never before have we covered so much ground in so short a time.

My first engagement was at the Induction of the Rev. J. Marles Thomas, at Llandysul. An Induction Service in Welsh Wales is something to remember. This particular Service began at 2 p.m., the large church began to fill up at 12 noon, and by opening time it was crammed to capacity. Something like 300 people were inside the building, whilst the whole Service was relayed by loud-speaker to a further 400 assembled in the schoolroom or in the bright sunshine outside. There were fourteen speakers—I was the thirteenth!—and it was nearly 5 p.m. before the Service ended. Then tea was served in relays in the adjoining schoolroom; after which there was a further Service in the Congregational Church, borrowed for the occasion, since it was obvious that the Unitarian Church would not be nearly large enough to accommodate the crowds.

On the following Sunday I was privileged to preach at two special Services—one at Capel-y-Groes (Chapel of the Cross), for the churches in the northern part of the Black Spot, and the other at Llwynrhydowen (Bush of Owen's Ford), for those further south. In both cases, the large congregations, the warm-hearted and friendly atmosphere, the enthusiastic singing, and the obvious keenness of the people made it a time of spiritual refreshment and renewal.

The first thing that strikes an English visitor to these churches of Welsh Wales is that the Services are conducted in what is to him an unknown tongue. But the Welsh hymns are sung with such fervour that, though he may not grasp the words, he finds himself uplifted by the spirit behind the words. So with the prayers. Moreover, those who led us in prayer slid occasionally from Welsh into English—I imagine this was intended as a compliment to the President of the General Assembly, and I am told that it is a very difficult thing to do, without breaking the continuity of the prayer, but it was done perfectly, and enabled the English visitor to follow the Service in its broad outline.

Another point which interested me was the architecture of these Welsh Unitarian churches. They are beautiful buildings, simple yet dignified. Some of them have an arrangement which I have never seen elsewhere—a single "transept" on the left of the pulpit, which is shut off by folding or sliding doors on all ordinary occasions, but can be thrown open on special occasions, thus enlarging the seating capacity of the church by 20 per cent. or more.

There are no vestries; the minister enters the church and goes straight up into the pulpit. The congregation assembles in the open air; the women walk in first, seating themselves in the middle and on the right; then come the men, who sit on the left, facing the pulpit. Men on one side; women on the other. I am told that this custom is beginning to be challenged by a few daring innovators, and at the Sunday Evening Service I noticed that a few men were seated in the middle, presumably beside their wives. But the overwhelming majority of the men, both married and single, sat by themselves in their allotted portion on the left-hand side.

The deacons sit in front of the pulpit. The minister gives out the hymn, announcing its number and reading several verses of it. Then the precentor stands up to lead the congregation's singing—there is no choir, and no need for one, since the whole congregation is a choir. Here is congregational singing at its best, and the joy that floods the faces of men and women as they join in the rendering of the soul-stirring words must be seen to be believed. One of the sights which will live longest in my memory is the sight of a Welsh congregation singing a Welsh hymn.

The whole Service is very simple—plenty of hymns, a Scripture Reading, a Prayer, a Sermon. A visiting minister reads the Lesson; another leads in prayer. But perhaps this sharing in the conduct of the Service occurs only on special occasions. On all ordinary occasions, certainly, the sermon is in Welsh; but during my visit it was in English. The energetic Secretary of the South Wales Unitarian Association, the Rev. S. E. Bowen, had informed me that "they were scholars in his parts", and that they would be able to follow me if I spoke in English. I have every reason to suppose that he was right.

I have brought back from Welsh Wales a conviction that the good work carried on by our Welsh-speaking ministers

and congregations deserves to be better known. These congregations are somewhat isolated; they are mostly situated in remote country districts; and by English standards they are poorly endowed, so that in many cases it is necessary for one minister to have charge of two, and sometimes three, congregations. But these congregations are strong in the resources of the spirit; their enthusiasm sets an example which many an English congregation might do well to follow; and their loyalty to the Unitarian way of life has turned the so-called Black Spot into a Garden of the Lord.

A CRITIC'S NOTE-BOOK

by E. W. Martin

THE VISION of man in all its variety and insistence is a pivot for hope in our time. The three books I am considering underline the necessity for the creative individual in modern society. In *Science and Cosmic Purpose* (Rider, 15s.) Kelvin van Nuys is not attempting to prove the existence of God by any sort of intellectual demonstration, but is searching for meaningfulness in the world. He is relying on personal insight to link him with established sources of spiritual power.

Dr. van Nuys considers that Kant was right when he said that the "purpose of nature must be sought beyond nature". He does not look upon the good as a static norm, but as a varying process which many must experience individually: "The dynamic idea of good will make the thought of divine design possible at least, and even natural; nothing else will". Any fixed moral code, if satisfactory to the standards of traditional religion, is likely to produce a sterile pharisaism. Good is here creatively defined as something which stems painfully from dissatisfaction.

The world uncovered by science is a miracle, and into that world God is injected as an "operating reality". This will not make for the decline of belief, but for the strengthening of it. Dynamic good permits of a belief in cosmic purpose. It enables man to become aware of the holiness in things. It brings to him that reverent vision without the aid of which he is like a lost traveller in the desert.

E. Graham Howe is a writer with an allegiance to art and science, but *The Triumphant Spirit* (Faber, 15s.) is a work that teaches the value of an intuitive awareness of trends within the self and the world. The writer's purpose is to "show to others a certain vision that I see". He is concerned with our sick society, looks at it, at its madness and folly, with the eye of a psychologist trained to observe the patterns of a patient's mind. The central problem in this book is that of right relationship for the individual and the world.

As a medical man, Dr. Howe does not underestimate the ignorance of man. He knows that we are all stumbling and fumbling creatures. As an artist and scientist he sees that most scientists cannot communicate their truth: "The scientists of to-morrow must be mystics, poets, dreamers too, as well as what they are to-day, if their work is to stand the test of time . . ." It would be unwise to attempt to summarise this book; but it will assist all who look for more light in a complex world. It will help those who want to build a new world on the ruins of the old.

This modern prophet does not prescribe any remedy in detail, but he implies that change of heart, a new brotherhood, is the only way in which man can resolve this conflict in relationship. To him the priest with his attachment to ancient authorities, is an enemy of truth. In the future man must go forward unhampered by the labels and dogmas of the broken past.

A visionary of greater imaginative stature, is the novelist John Cowper Powys. His new book *Porius* (Macdonald, 15s.) is a work on the same colossal scale as *Owen Glendower*. J. C. Powys is a novelist of ideas, an intuitive Celtic force with a wizard-like power of projecting himself into the past. In the last year of the fifth century, says Powys, the background of human life resembled that of to-day: "As the old gods were departing then, so the old gods are departing now". The world against which Arthur and Merlin contended was not so dark as our world but there was much for the hero to combat.

This novel of the distant past, this romance with its crowded background, makes demands upon the reader. It is not a book to praise lightly because there is in it the magic and wisdom of a soothsayer, the passionate willing of a dreamer who has groped and stumbled his way back into the Britain of Myrddin Wyllt and his king. It is Merlin who says that the Devil is "every god who exacts obedience".

John Cowper Powys is not an orthodox thinker, but it would be dangerous indeed to ignore him on that account. Merlin speaks through the nature-intoxicated Powys: "I tell you wherever there is what they call 'love' there is hatred too and a lust for obedience! What the world wants is more common sense, more kindness, more indulgence, more leaving people alone".

It is possible to accept this novel as a historical romance; it is also an allegory suggesting that as man changes so his faith changes. Prince Porius is the pupil in this novel, looking forward and backward, feeling the effect of the shadow of Mithraism and conscious too of the vigour within Christianity. More impressive than the mass of characters or the knowledge of ancient Wales, is the way in which the author can sink his own personality into the flux of reality. He can present to us Celtic Christendom or heathendom with the same thaumaturgic passion.

THE PRINTED WORD

By H. W. Stephenson

THOUGH it be ranked very high in the importance attached to it, the maintenance of centres of worship—variously called Unitarian, Free Christian, and many other things besides—cannot be the only object whether of ourselves or of the General Assembly (see p. 8 of Year Book); other concernments must be associated with it, as was once clearly understood. Under the particular conditions of today, there is evident decline in what can be achieved by the maintenance of a ministry (divided or undivided) to congregations of which many are lamentably small numerically, however valiant and steadfast they may be. And, if we are at all interested in the future of the Unitarian movement as such, and incidentally the future of the congregations associated with it, it will be foolish to insist that, so far as may be, every penny be turned to the training of ministers and the augmentation of stipends. It is to be questioned whether Unitarianism, Liberal Christianity, or the stated objects of our General Assembly, can be most effectively promoted, at this juncture, by the way in which our financial resources are so preponderatingly expended upon congregations, their ministers, and their ministers to be. Compared thereto, other possibilities receive little consideration and woefully little aid, though from a proper attention given to them there might derive some considerable ease to our problems in respect of both congregations and ministers. Here, I say nothing about the very vital matter—training of ministers; there has been copious reference to it. In any case, we have no assurance as to the future supply of candidates, whether as to number or calibre nor, as some have said in the columns of THE INQUIRER, as to what we may have to offer to such as are trained.

It is notorious that, even during the hey-day of our congregations, we did not derive from them one half of the required number of ministers, and it may even be wondered how many of our congregations would yet remain if, from one decade to another, we had been without the ministerial service (devoted and often invigorating) of converts to our cause. That is to say, our worshipping congregations have not been sufficient of themselves for the maintenance of their vigour or their numerical strength. There had to be missionary enterprise in whatever guise it might appear—effort appropriate to time and circumstance. From such effort there was never entirely absent the ministry of the written word; and, in general, there was no depreciation of it but rather a placing considerable reliance upon it. Doubtless, some of the one time ways of missionary enterprise would prove of little worth in the quite different circumstances of today, but the way of the printed word, if it be timely and its dissemination well assured, can still be as successful as any. It is not an easy way (why should it be?), but it may be neither so difficult nor so chargeable on the endowments of the past as is the maintenance of congregations and ministers able to keep Sunday worship in being and yet, frequently, quite unable to do much towards ensuring the continuity and growth of the

Unitarian movement and what we believe to be its enduring worth. To do that is by no means their sole *raison d'être* but, unless it be done one way or another, then eventually (and at perhaps no distant date) many such congregations will cease to be.

* * * * *

It is true that there are only a limited number ready to pay heed to a ministry of the written word, if it concerns itself with matters of religious faith, but it would seem that, at present, they outnumber those prepared to come into the churches and listen to the ministry of the spoken word. So, even more than in the nineteenth century, we shall do well to make a zealous and intelligent use of the printed word, putting all we know into making that usage as widespread as it effectively may be. During the earlier period of time there was, as compared with now, a remarkable and continued spate of printed matter. Production, particularly during the last twenty-five years, has become a mere trickle and that is true of periodicals, hymnals, propaganda literature, or publications of other kind, though here there is no belittling what has been done. The content of that trickle has been too much of a kind which takes for granted the distinguishing characteristics of the Unitarian movement, often without intent to place any particular emphasis upon them, and too discreet to publicise the worth of the movement itself. The need has been too narrowly conceived, whilst thought about it has been discouraged by knowledge of the increased cost of both printing and paper. Such cost cannot but be a very serious consideration (as are the greatly increased charge for upkeep of church and chapel properties and the training and maintenance of ministers); nevertheless there is something quite unrealistic in our acceptance of the comparatively small amount of our resources so utilised. We are not well served when, in this respect, a suggested outlay (not *overwhelmingly* alarming if the consideration be buildings or ministerial stipends) does but stagger and paralyse.

Naturally, it cannot be overlooked that the first requirement is matter to be printed—to be printed not because some kind of worth is discernible in it, but because it is believed that it will be serviceable to particular ends. And some of it requires more leisure and more facilities than are now available to most of us. To accept assignment to such service is not as easy as it once was; margins of time have been snatched away from those who could serve us well. Our laity and our ministers (whether in administrative posts or in charge of congregations) are, for the most part, too much beset by the urgencies of each day to consider well, and effectively implement, all the uses of the printed word—not forgetting among such uses the due cultivement and inspiration of long-standing adherents and new-comers too. So, this way or that, we have to contrive to husband our man-power as well as our financial resources and, as is likely, not without some interplay between the two.

* * * * *

Along these lines there is matter enough for serious consideration. Financial resources are under one kind of administration and another—some of which, understandably, are jealous of their independence, though there may be administrators common to many or all of them. However that may be, it is believable that a more comprehensive and more rewarding use of the printed word could be achieved, if a combined consideration were given to the needs of such service; the least to be anticipated would be an assessment of the utmost possible, a seeing more surely the needs to be met, and an added sense of urgency. Also, it would become clear whether one particular need or another can be most appropriately met by mutual understanding or by some kind of joint enterprise. Furthermore, there would be a finer perception of the relative importance of these needs, and without forgetting the requirements of congregations and affiliated societies (e.g., Women's League, Central Postal Mission, Union for Social Service, etc.).

Finally, and lest attention be diverted by anything in the foregoing seeming to disregard the need for increased ministerial stipends, let this much be said. If ministers are financially straitened as, indeed, most of us are, how necessary it is to have a thorough understanding of the conditions that make it so and of wherein lies the future of any ministry at all. There *is* a very pressing need for increased stipends; it can be fully met only by an eventual decrease in the number of ministers, or by an increase in the number and the readiness of subscribing adherents, and *not* by ear-marking every possible penny for such usage. But that is a matter other than the one to which I have tried to call particular attention.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—Nothing could have been less happily chosen than Mr. Oliver's precedent for filling M.C.O. with lay elements in politics, economics, etc., and his glowing quotation from a College Report written at an early stage in the short-lived educational experiment of the 1920's. Compare what Dr. L. P. Jacks, the initiator of the scheme, said about it after it petered out completely in a few brief years. His chapter in *Confessions of an Octogenarian* (1942) is significantly entitled "I overshoot the mark"; he writes—"I now see that success was impossible, and I blame nobody but myself". New brooms generally sweep clean, and committees often speak too soon. Mr. Oliver may search his College Reports in vain for even a passing obituary notice on the abandonment of the venture. I am surprised that he should have forgotten all this.

Quite illogically, it is true, the committee classed these few lay students—even those who remained only one year within the College—as alumni; thus rendering the term of no significance, despite the important privileges it carries. At the same time, as if somewhat uneasy about it, they created a new category of "Associates of M.C.O."—ministerial students who had completed the full three-years' theological curriculum; the course of studies which, for the best part of a century, has been (and still is) the only true and satisfactory *raison d'être* of M.C.O When that fundamental fact about the origin, function and history of the College is forgotten or lightly regarded then there is ample reason for alarm concerning the future.—Yours,

Mortimer Rowe.

London.

MINISTERIAL TRAINING

SIR,—As I have watched the keen youngsters peeling off year after year whilst the Dick Shepherds and the Maud Roydens do our stuff with enthusiasm and success I have often wondered whether we were any use to God. I think now we may sometimes help the disreputabilities of other fields of a similar calibre to myself, but I must admit my collaborators are often distrustful as I am to them.

Enthusiasm without which their can be no "13 Cor. charity" comes neither from teaching nor training, it comes from without. I should call it a gift of God, self-confidence is a poor substitute. Mr. Maw seems to be travelling happily and hopefully with the Jesuit who thinks God a poor organizer and a shocking counsellor who can only do harm by meddling with the church.—Yours,

Somerset. *Norman D. Blake.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publishers.

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TEL.: EUS. 7334. Bibcode: EUS. 7334

NEWS REVIEW

Sheffield: Fulwood Old Chapel.—The Rev. F. Sobell was inducted to the Pastorate of Fulwood Old Chapel, Sheffield, on Saturday, September 1, 1951. The Service was conducted by the Rev. Dr. P. M. Tindall, of Unitarian Chapel, Stourbridge. The Charge to the Minister was given by the Rev. Dr. A. Hall, formerly of Upper Chapel, Sheffield, and the Charge to the Congregation by the Rev. Dr. H. J. McLachlan, of Manchester College, Oxford. At the Evening Meeting Mr. S. E. Dunlop, Chairman of the Congregation, extended a hearty welcome to Rev. F. Sobell and Mrs. Sobell, and was supported by Mr. H. R. Beardsley, Chairman of the Trustees, Mrs. S. E. Dunlop, President of Fulwood Women's League, Dr. S. P. Binnie, on behalf of the District Association, and the Rev. E. A. Davies, on behalf of the Ministers' Fellowship.

A very pleasing feature was the attendance of 40 members of the congregation of Mansfield, Rotherham, Councillor Mrs. L. Proctor and Mr. W. H. Cundiff, making enthusiastic reference to the excellent ministry of the Rev. F. Sobell and Mrs. Sobell during their sojourn at Mansfield.

Morning and Evening Services on September 2 following the Induction were conducted by the Rev. Dr. H. J. McLachlan.

MEETING OF THE FAITHS AT OXFORD

RELIGION and Contemporary Life will be the theme of this year's World Congress of Faiths' Fellowship Gathering to be held at Manchester College, Oxford, September 14-17. Lectures will include Canon L. W. Grensted on "Religion and Healing", Dr. R. G. Rattray on "Religion and the Æsthetic Experience", "Values in Industry" by H. Dove; G. W. N. Tyrrell on "The Spiritual and Physical Life" and Dr. Adolf Keller, the well-known œcumenical figure from Zurich, will give a devotional address.

Members and their friends will assemble on Sunday evening (September 16) in the College Chapel for a Service for "Men of All Faiths" in which representatives of the different faiths will take part and Miss Clare Cameron, Editor of *Here and Now*, will close the weekend gathering with a reading of "Prayers of the Larger Faith".

CALENDAR

SUNDAY, SEPTEMBER 16th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, ——.
AINSWORTH, Un. Ch., Knowsley Rd., 11, Rev. B. GILL, 3, Mrs. J. W. MAW ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.

BATH, Trim St. Chapel, Unitarian, 6.30, Supply.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. H. J. ROBINGTON.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. JOHN KELTY.
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Beaconsfield Rd., 6.30, Rev. R. H. WILLIAMSON.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Mr. AUSTIN P. HEWETT.
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. D. MAW.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. WILLIAM BEER.
BRIDGWATER, Christ Ch., Dampier Street, 2.30, Sunday School, 6.30, Mr. F. BARR.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian New Road, 11 and 6.30, Mr. A. G. TARRANT.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. H. J. CORAM DAVIES, 6.30, Rev. J. TYRRELL-DAVIS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARNING.
BURY, Bank St., 11 and 6.30, Rev. SCOTT L. JOHNSTON.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11, Rev. H. STEWART CATTIN.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTTS.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Supply.
CHESTER, The Church of the Great Companions, Hoole Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Mr. W. LLOYD.
CHORLEY COMMON, Ashcroft, 10.45 and 6.30, Supply.
COMLEY, Stoffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WHITEHEAD.
CREWE, Free Christian Church, Beech St., 6.30 Mr. T. W. ROBERTS.
CROYDON, Un. Ch., Henslowe St., 11 and 6.30, Rev. F. TIBBY.
CROYDON, Free Christian Ch., Wellesley Rd., 11 and 6.30, Rev. J. P. CHILE.

DEAN ROW, 10.45, Rev. E. E. WRIGHT. STYAL, 6.30, Rev. E. E. WRIGHT.
DENTON, Wilson Street Chapel, 11 and 6.30, Rev. ERIC PHILLIPS (Harvest)
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DISCHLEIGH, Old Meeting House, 10.45, Mr. W. J. ANDREW.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARTRIDGE.
DUBLIN, Adelaide Street Un. Ch., 6.30, Rev. ERNEST KAY.
DUDLEY, Stourbridge Road, West, 11.30 and 7.30, Rev. E. SAMUEL HICKS.
DURSLEY, Old Meeting House, Wotton-under-Edge St., 11 and 6.30, Rev. CHARLES EDWARDS.
DUNSTABLE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHEAD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TAMSON.
ELGIN, George's Chapel, South St., 11 and 6.30, Rev. D. R. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HENRY SHAW.
GLASGOW, St. Vincent Street Un. Ch., 11, Rev. ALEXANDER BURT.
GUILDFORD, Ward Street Church, 11.15, Rev. R. NEVIN CHOU.

HAZE GREEN, Hyde Row, 10.45 and 6.30, Rev. JOHN STORRS.
HEANOR, Heritage Hall, 10.45 and 6.30, Rev. W. H. PARKE.
HERNE, Free Christ. Ch., South Terrace, 11 and 6.30, Rev. DENNISON BEVERIDGE.
HERTFORD, Great Meeting, Bircher Lane, 11 and 6, Rev. C. H. BEVERLEY.
HEXHAM, Wanding Road, 6.30, Rev. J. MORGAN HEES.
HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HAZELHURST.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.

IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30. Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORROP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasanta Hall Gernon Walk, 11, Mrs. SAVAGE.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. B. L. GOLLAND, 6.30, Supply.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. H. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, ——.
LIVERPOOL, Gateacre Chapel, 11, Rev. E. SHIRVELL PRICE.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. A. H. BIRTLES.
LIVERPOOL, Hope St., 11, Rev. J. KEIR MURREN, 6.30, Rev. A GOLLAND.
LIVERPOOL, Ullet Rd., 11, Rev. DUNCAN P. STEWART, 6.30, Rev. E. W. DEAKIN.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, 11, Rev. JOHN C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Dr. MORTIMER ROWE.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. WILLIAM CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. J. W. DUMBLE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Ilford, High Rd., 6.30, Rev. E. G. GREEN.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. W. C. NEWTON.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE. (Harvest).
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. WM. C. NEWTON.
LONDON, Theistic Ch., 29 Bell Street, Edgware Road, 11. Services Suspended until October 7.
LONDON, Wandsworth, Un. Ch., East Hill, 11 and 6.30, Mr. W. SPOONER.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Sept. 16th. Principal J. D. JONES.
LONDON, Wood Green, Unity Church Newnham Road, 6.30, Supply.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ASHTON), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CHAPMAN.

MARPLE, Unitarian Ch., Market Buildings, 6.30, Mrs. MERRIE HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KEIGHLEY.

MANCHESTER, Failsworth, Deb Lane Chapel, 10.45 and 6.30, Rev. J. PATTEN.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. CATTON.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. HAWORTH.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Rusholme St. Mission, 6.30, Rev. A. J. HIRST.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Withington Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANSFIELD, Wydershaw, Un. Church, Bowmley Rd., Bradhill, 6.30, Mr. J. S. HOLLAN.
MARPLE, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TURNER.
MARPLE, Oliver Institute, 3, each Sunday.
MARYPORT, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MOSS.
MILLBROOK, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MILLBROOK (nr. Lymington).
MILLBROOK, 3, Morven Avenue, 6.30, Rev. C. G. TOZER.
MILLBROOK, Christian Church, Stamford Rd., 10.45 and 6, Mr. ERNEST SHAW.

MILLBROOK, Old Chapel, 6, Supply.
MILLBROOK-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. A. J. MORRIS.
MONMOUTH, Lle W., Un. Ch., High St., 11 and 6.30, Rev. W. J. CORNER.
MONMOUTH, Kemming Rd., Ch., 11 and 6.30, Mr. R. W. BURRS.
MORPETH, Oxtoby Chapel, Cottage, 11, Rev. J. A. KINNEAR.
MORPETH, High Pressure Chapel, 10.45, Rev. C. GORDON BELLAS.

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OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, Closed during vacation, reopening Sunday, October 14th.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 6, Rev. W. HILL WARDLE.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11, Rev. E. H. KIRKLEY, 6.30, Mr. S. H. PALMER.
POOLE, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. PRICE.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STUBBS.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.

RINGWOOD, Hants, the Meeting House, 11, Mr. ERIC KAY.
ROCHDALE, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLER.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. F. A. BULLOCK, 2.30, Miss MARGARET GRIFFITHS. (Sunday School Anniversary).

SALE, Atkinson Rd., 11, Rev. J. WILLIAM DUNN.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS.
SHIPLEY, Unity Church, Cookridge Rd., 11, Rev. E. D. DUNN.
SHIPLEY, Pollard Old Chapel, 11, Rev. F. SUTCLIFF.
SHIPLEY (Annexe), 6.30, Mr. W. E. BOOTH.
SHIPLEY, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Rd., 6, Rev. F. MEREDITH.
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Church, 6.30, Mrs. J. WILLIAMS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BOOTH.
SOUTHPORT, Un. Ch., Cecil St., 10.30 and 6.30, Rev. E. D. DUNN.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN P. SUTCLIFF.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVING HOWARTH.
STOCKTON-on-TEES, Wellington St., 6.30, Supply.

LAST FESTIVAL SERVICE
ESSEX CHURCH

WEDNESDAY, SEPTEMBER 19, 7.30 p.m.

Rev. Dr. H. J. McLachlan, M.A., B.D.

"STEADFASTNESS—THE MARK OF THE SAINT"

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BIRTH

MARSHALL—On September 4, 1951, at the Queen Elizabeth Hospital, Birmingham, to Annette (née Mathews), wife of John Kirkpatrick Marshall, a daughter.

MISCELLANEOUS

WANTED, in response to an appeal from South Africa, copies of *Daily Meditations*, by Rev. W. G. Tarrant. Please send to Mrs. H. Ballantyne, Copt Hill Court, Burgh Heath, Tadworth, Surrey.

STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. B. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. ERIC WILD.

TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KIRKLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KIRKEL.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Rd., 11, Rev. E. W. HILL, 6.30, Rev. J. K. MURREN.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30,——.
WEST BROMWICH, Lodge Road, 6.30, Mr. R. W. HILL.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.

YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.

MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. R. TOMKIN. Manse Telephone LX 5321.

UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Telephone MU9445. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.

UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY. Telephone, Seaford 231.

CANADA

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TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS.

VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOUGHTON.

WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

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AUCKLAND, Unitarian Church, Pomaroy Rd., 11 and 7, Rev. E. H. MORRIS.

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Printed at The Chiswick Press, 2 Chancery Lane, Strand, London, W.C.2, and Published by The Inquirer Publications Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) James Heywood, Deansgate. Saturday, September 15th, 1951.